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EDUCATION—SAFEGUARD
OF A DYNAMIC DEMOCRACY



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ADDRESSES AT THE
ANNIVERSARY CONVOCATION
AT OBERLIN COLLEGE

OCTOBER 17-18, 1958



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OBERLIN, OHIO

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Books and Bicycles at Oberlin

FOREWORD

BY WILLIAM E. STEVENSON

PRESIDENT OF THE COLLEGE

IN THE FALL of 1833 Oberlin College — or the Oberlin Collegiate Institute, as it was first called — opened its doors to 44 students seeking higher education. There were 29 men and 15 women. By the time summer came around, the enrollment had grown to 101 — 63 men and 38 women.

The year before, in August, 1832, the Reverend John J. Shipherd had ridden over from Elyria to inspect the ground where the village of Oberlin now stands. According to the *Cleveland Herald* of 1845, he found “a dense, heavy, unbroken forest, the land level and wet, almost inaccessible by roads, and the prospects for settlement forbidding in the extreme.”

And yet it was this site that Mr. Shipherd and a few others selected for a new and glorious adventure — the founding of a college in the wilderness.

The “dense, heavy, unbroken forest” is no more. While the land is still level, it is not wet, and highways now cut through the village where Oberlin College has grown and prospered to the great ends that were the dream of Mr. Shipherd.

Since those early days, almost 21,000 young men and women have graduated from Oberlin’s halls and scattered over the earth to live lives of usefulness and influence for good — preachers, teachers, doctors, scientists, businessmen, and homemakers. Many of them in their time have strongly influenced the policies and actions of governments and institutions of our country as well as those of many foreign lands.

Last year 2,245 young men and women studied at Oberlin. They came from every state in the Union and from 34 foreign countries.

Among the complex problems posed by the world of today, there are threats to those concepts of human liberty and the integrity of the indi-

vidual which so fiercely inspired Oberlin's founders and have been its continuing heritage. For Oberlin has from the beginning dedicated itself to the idea of liberal education — an education befitting free men.

It seemed appropriate, therefore, to mark our 125th birthday by asking our friends to join us on the campus and listen to distinguished leaders of our time as they discussed the theme of our Anniversary Convocation: *Education — Safeguard of a Dynamic Democracy*.

THE ADDRESSES



The Campus from the Air

EDUCATION—SAFEGUARD OF A DYNAMIC DEMOCRACY

BY HENRY T. HEALD

PRESIDENT, THE FORD FOUNDATION

IT IS BOTH an honor and a responsibility for me to open the 125th Anniversary observance of Oberlin College. An honor, because this Convocation crowns a world reputation for intellectual and moral vigor far exceeding Oberlin's physical size. A responsibility, because the very values on which Oberlin rests face the most awesome challenge in their history. Thus this event must inspire a rededication for the future as well as a celebration of the past.

The theme of this Convocation, *Education — Safeguard of a Dynamic Democracy*, is characteristic of Oberlin and its traditions. From its earliest days in the wilderness, Oberlin has recognized the vital link between education and democracy. Its founders, the Reverend John J. Shipherd and Mr. Philo Stewart, knew and embraced the responsibilities of a liberal-arts college in a growing democratic society. One of their stated purposes was to train teachers “for the boundless and most desolate fields in the West.”

And Oberlin, as you well know, was far more than a *geographic* pioneer alone. It was the nation's first coeducational college, awarding the bachelor's degree to three women in 1841. It enrolled Negroes as early as 1835 — only two years after it first opened its doors.

Oberlin was one of many small, church-related, liberal-arts colleges founded in our country in the last century by farsighted men dedicated to democratic society. These colleges have played crucial roles, both as guardians of basic ideals and fountainheads of new aspirations.

Since those pioneer days, the problems facing our democratic society

have grown beyond all expectations, both in number and complexity. This growth has imposed increasing burdens on our educational institutions, and particularly on the liberal-arts colleges with their traditions of independent scholarship, intellectual and moral leadership, and public service.

Oberlin has risen to this kind of challenge in many ways. Its achievements have outstripped the most ambitious dreams of its founders. Today Oberlin has attained the status of a national institution. It has a broad range of interests and programs, a catholic outlook, more than 2,200 students from every state and three dozen foreign countries, a library of 500,000 volumes, and a roster of outstanding teachers and scholars.

And yet the critical years for Oberlin and other liberal-arts colleges lie ahead. Our democratic society faces a new and unprecedented challenge whose very enormity staggers the imagination. Albert North Whitehead warned us of it twenty-seven years ago. "We must produce a great age," he said, "or see the collapse of the upward striving of our race."

Since World War II, the quickened march of history has jolted us into the full realization of Whitehead's meaning: the birth of the atomic age — the new frontier in outer space — the global challenge to human freedom — the awakening of masses of depressed peoples — the giant strides in man's ancient efforts to tame his environment. These milestones confront us with dangers, as well as opportunities, of epic proportions.

Man's very survival hinges on his ability to master his own mind. His only salvation is the tireless cultivation of those skills and habits of intellect and spirit that are the groundwork for all his lasting achievements. This, of course, is the process we call liberal education.

What does this challenge demand from liberal-arts colleges like Oberlin? It demands no less than a continuous re-evaluation of their functions and responsibilities. It calls for new fields of scholarship and research, new methods of instruction, and an intensified search for new ideas, concepts, and meanings. It requires concentrated efforts by faculty,

students, and alumni to maintain academic standards for a growing enrollment despite an increasingly acute nationwide shortage of first-rate teachers and researchers.

Above all, it takes the pioneering spirit that has marked Oberlin from the start. For the challenge of our time has opened a new frontier, a global frontier, in the concept of liberal education itself. As human beings everywhere form one interdependent society, so must their educational resources be devoted to their universal betterment and understanding.

This, of course, is hardly a novel idea at Oberlin. In fact, Oberlin has been pioneering on this global frontier since the 1880's, when the famous "Oberlin band" of missionaries opened their school in Shansi province of China. The bronze tablets on the Memorial Arch remind us of the ten Oberlin men and women and their children who fell in the Boxer Rebellion of 1900.

Inspired by their sacrifice, the Oberlin Shansi Memorial Association over the years helped build the Shansi mission into an educational institution including primary schools, a high school, and college-level training and research in agriculture and rural engineering. After the Communist victory in China, the Association shifted its efforts to Japan, Taiwan, and India.

In a sense, the United States only now is catching up with this vision of an interdependent world family.

Our political fate, we realize, is irrevocably entwined with the affairs of other nations. So is our economic strength.

And despite enmity among some nations, art and science provide a language all men can understand. The human race, in the midst of aggravated international tension, successfully achieved a massive planet-wide cooperative effort in the International Geophysical Year.

The hope of the human race lies in the chance that such exceptions in the intercourse between nations will become the rule. A primary mission of liberal education, therefore, must be to equip men and women to work toward this goal.

This mission requires the abandonment of all narrow, conventional

definitions of liberal education. The term “liberal education” itself means preparation for living in a dynamic world. Once, for example, the language requirement of a liberally educated man consisted of Latin and Greek. Today it should include at least two modern languages — and if our liberally educated man knows Latin and Greek as well, all the better.

In a world of conflict and change, the pressures on liberal education to encompass more and more areas of the globe are inexorable. In a more leisurely era, the liberally educated man could afford a scant knowledge of the vast majority of the world’s population living outside the United States and Western Europe. But today, when the future of mankind may hinge on the conditions of its least-favored member, knowledge of the culture, problems, and history of these peoples becomes a minimum requirement.

Beyond this, American higher education is challenged to meet a variety of imposing new responsibilities.

It is asked to provide special training to those who want to undertake public service overseas. It is called upon to accommodate the thousands of students and scholars from abroad who once turned to Western European institutions but now, for the most part, think of the United States for training outside their own countries. And it is urgently requested to answer the call of other countries for specialists and technicians in a spectrum of activities from public administration to agricultural development, from elementary education to industrial training.

Knowledge of foreign areas and international relations is no longer the exclusive domain of the professional diplomat. There are now millions of “ambassadors” abroad, not only servicemen and the ubiquitous American tourist (whose role, incidentally, deserves more serious concern than ridicule), but the economists, businessmen, scientists, agricultural experts, labor officials, and university professors as well.

International law can no longer be an isolated compartment. For international political accord and for peaceful trade, we need to know more of the legal systems of other countries and of the laws that govern relations among countries.

Awakening the interest of students in foreign areas is only the first step. Colleges and universities need also to offer suitable studies and engage faculty members competent to teach them. There is a shortage of such teachers; there are even fewer equipped to teach traditional subjects in a world-wide perspective. A fair number of scholars, for example, specialize in Asian affairs, but not many have more than modest training in economics and psychology; there are great numbers of professors of economics and psychology, but very few with special training in Asian affairs. The need for academic flexibility is not confined, apparently, to the stretching capacities of campus classrooms.

With college enrollments mounting, it is a tribute to our sense of international responsibility that few have seriously suggested that we turn away foreign students to make room for our own. Traditionally the haven of people seeking freedom and material well-being, this country is now Mecca for those in search not of gold in the streets but of enrichment of the mind.

Last year more foreign students attended American colleges and universities than all institutions of higher learning in Western Europe. Only one other country, the Soviet Union, approaches the United States as an educational magnet for foreign students.

The most valuable assistance we can give the world is measured not in dollars but in the currency of experience and knowledge. This exchange of people, knowledge, and experience obviously is mutually advantageous. We have a crucial stake in the economic and educational health of other countries. Ignorance and poverty forestall or imperil individual freedom and political independence. International infection breeds around centers of poverty, disease, and lack of opportunity.

In American society the conduct of international political relations is the responsibility of the government. But other relations between the United States and the rest of the world provide fruitful opportunities for private enterprise. Such private enterprise implies more than commercial trade. Professional and scientific societies, museums, libraries, and religious groups are engaged in activities abroad.

More than fifty American universities are conducting educational and technical-assistance programs in thirty-eight countries. American university advisers are assisting less-developed countries in village aid and rural-development programs, the development of industries, the introduction of advanced administrative methods in business and government, and in the problems of urban development and public health and sanitation.

One of the most significant fields of assistance is educational development.

As critical as the problems of American education are, they are dwarfed by the educational crisis in other countries. Nearly half the world's adults cannot read or write. Only half the earth's children have primary-school facilities. Only one in ten can look forward to secondary education. As far as a college education is concerned, that is a gift beyond the wildest dreams of the vast majority of the world's people.

A universal surge for education is under way. Its goals range from freedom from illiteracy to acquisition of advanced graduate training.

Most countries place as high a priority on educational development as on the urgent necessities of increased food production and industrial development. Many a school literally has no roof over its head. Many have no textbooks, to say nothing of laboratory equipment. Often there is a lack of academic, administrative, and technical experience. In an astonishing number of secondary schools in some countries, the teachers themselves have not had the equivalent of a high-school education. Some college faculties include teachers without college degrees.

The American educational system developed gradually — if not leisurely — over a period of two centuries. It is difficult for many of us to realize the enormous difficulties in meeting a sudden, massive demand for education. Millions of people are pressing their long-overdue claim to their educational birthright. They want to achieve it now, not in a matter of decades.

It is against this background that I wish to announce today that The Ford Foundation is opening a program in Africa.

While four-fifths of the Foundation's grants have gone to American endeavors and American institutions, since 1951 some \$75 million has been granted in India, Pakistan, Nepal, Burma, Indonesia, and several countries in the Near East. We have assisted these countries' efforts in education and vocational training, rural and industrial development, social and economic research, and training in public administration.

We have actively considered extending our Overseas Development activities to Africa since we sent a mission there in 1956.

Africa is today the scene of basic and dramatic changes. New nations are being born. Less than a month ago — and literally overnight — a new nation, formerly French Guinea, was unexpectedly created. In all regions new native leaders are rising. And the growing demand of Africa's peoples for goods, services, and general social and economic betterment places most of the continent squarely in the midst of the "revolution of rising expectations."

Africa has close links with the Western world and a growing involvement in world affairs, and African countries are open not only to influences from the West but from elsewhere.

The African countries that provide the readiest opportunities for Foundation assistance lie south of the Sahara. They are former British territories now independent nations, and areas still under British administration. As the Foundation's program develops, however, possibilities for projects in other parts of Africa will be explored.

One of the most pressing needs for many African countries is an increase in the number of trained public administrators. The Foundation will provide assistance in meeting this lack by enabling officials to travel and do advanced study abroad and by making highly competent administrative advisers available to these countries at their request.

Africa's development will require a great amount of research and planning. Various African institutions have a tradition of high-quality research in sociology, anthropology, and economics. The Foundation hopes to support economic and social research on problems common to several territories in Africa.

Africa's population desperately needs increased agricultural productivity, and the Foundation hopes to make a modest contribution to rural development.

But by far the largest role the Foundation will play in Africa will be assistance to education. Africa's needs for education are truly enormous. The vast majority of its populations are illiterate, and only a handful of its people are trained for the complex demands of self-government and developing economies. Since World War II, education has been expanding very rapidly in most of the territories.

Many countries in Africa have excellent institutions of higher learning, and the Foundation will seek to strengthen them; but, in general, African schools and universities need more of everything: teachers, buildings, research, planning, and experimentation.

At the level of primary and secondary education, a few decades ago many African parents were virtually bribed or compelled to allow their children to go to school. Today the demand for education is spreading like wildfire. It far outstrips the capacities of government in Africa to provide educational facilities. The Foundation hopes to lay the groundwork for rapid but meaningful expansion of educational opportunity by assisting research and planning efforts. We are also seeking means of providing catalytic assistance in the fields of technical education and teacher training.

Initial grants in our new Africa program amount to about \$350,000. In the next few months the Foundation expects to make grants of another \$700,000, or a total of more than \$1,000,000.

Grants are going to such institutions as the University Colleges in Ghana, Nigeria, British East Africa, and the Federation of Rhodesia and Nyasaland, and technical institutes in Tanganyika and Uganda. Funds will be made available for educational and economic research, for training of teachers, for housing visiting research scholars, for development of libraries, and for research and training in village planning.

The Ford Foundation is not the first foundation to assume responsibility for assistance to the people of Africa, nor is it the first private

American agency with a program on the continent. For many years past, for example, British foundations have sought to advance social progress in Africa; the philanthropic impulse has also led American foundations and missionary groups to minister to the medical needs of African peoples.

These efforts are not vehicles for carrying the white man's burden. Ignorance, poverty, and disease today are every man's burden. Newly independent nations care little for pity and less for charity. They do not crave, nor should we offer, carbon copies of American institutions. They need educational methods, systems, and programs suited to their own problems and people. What they want is our help in helping themselves.

If private noncommercial American institutions need any return from their investment abroad, the comfort one finds in the betterment of his fellow man should be enough. But we are not driving down a one-way street. We are enriched by knowledge of other cultures and contacts with other peoples. We are more secure in a world of stable governments whose people are not ripe for desperate measures as a means of satisfying unfulfilled basic wants. We are fortified when other nations are equipped intellectually to pursue freedom rather than to succumb to the siren song of totalitarianism.

Education, therefore, has a twin mandate to be dynamic. On the one hand it must respond to burgeoning knowledge and increasing demands for more education at home. On the other hand it must increase its capacity to alleviate the intellectual hunger of millions of people elsewhere.

Never has the challenge to move forward been greater. Never have the dangers of failing to progress been clearer. Never have the rewards of a truly dynamic response been more attractive.

The task is great enough to require the unremitting efforts of every student, teacher, and citizen. The promise of this struggle is the survival of mankind. The prize is fulfillment of the human soul.



Wilbur and Orville Wright Laboratory of Physics

PAYING THE BILL FOR LIBERAL EDUCATION

BY FRANK W. ABRAMS

CHAIRMAN, STANDARD OIL COMPANY (N. J.) — *Retired*

IT IS A GREAT HONOR to speak in this place, before such a distinguished audience. We are gathered here also in the presence of that most distinguished company of friends of education, the founders of Oberlin, who are with us in spirit.

Anyone who recalls the origin of this college will be reminded that the fine men and women who laid its foundations fervently believed in education for its own sake. They believed it was worth the highest cost of hard work, devotion, and sacrifice. When we are reminded that a week's board at Oberlin could be had in the early days for 75 cents and that another 25 cents would add meat twice a day, we may think the price was very modest, but it was paid in hard, unwavering devotion to the pursuit of enlightenment — which is what makes great men, great colleges, and great nations.

Oberlin is an especially good place to talk about the importance of moral fiber and strength of character; and these are still the things that matter. The men and women of Oberlin were strong enough to make many difficult decisions, often in the face of real personal danger. Their resistance to slavery was one conspicuous example not only of courage but devotion to principle.

As one president of Oberlin said during the period of the Civil War, "Not to deliver to his master the servant that had escaped from his master seemed to the people of Oberlin a solemn and pressing duty."

It was principle, too, that made Oberlin open its doors to Negroes. Henry Howe, in his history of Ohio, puts it this way: "Oberlin was not

designed as an institution for blacks, but its founders, taking the teaching of Christ as their guide, could not find any reason for their exclusion and so they were admitted.”

I am impressed, as I read the history of Oberlin, by the strong backbone of principle that has kept this institution erect and proud.

I wonder whether the challenge to all of us today, as we consider the future of education in this country, is not a challenge to character. It is certainly not to our ability as a people nor to our resources as a nation nor to our generosity (because we are most generous), but to our devotion to ideals and principles. And the test of this devotion is the price we are willing to pay in the form of sacrifices.

As I have asked myself what seems to be the most important thing for Americans to be saying to each other at this time, I have come to this conclusion. The test we now face is a test of character, and the proof of our devotion to freedom, to education, and to everything else we hold dear is our willingness to sacrifice for them.

There are some other things I think we should remind ourselves of. I am going to put first the fact that *America will always be unfinished business*.

I grant you that there is no place in the world where so many people have so much. Our standard of living as a nation is unbelievably high. Half the time when our people abroad are talking to people in underdeveloped areas of the world — and even in some developed areas — they have to understate our condition in order to be believed.

We live in a world where the “rich” — measured by the standards of hundreds of millions of people in other parts of the world — are more numerous than the poor. There are more middle-income people than low-income people.

We live also in a country where life expectancy has gone up 47 per cent since the turn of the century — thanks to medical education.

We live in a country where the individual has achieved an amazing freedom from tyranny — the tyranny of government, the church, or economic groups.

In this country today we have unparalleled cultural satisfactions: easy and inexpensive access to the finest music, to the finest ballet, the greatest art, the best theatre. All roads lead to America and to the vast waiting audiences of the American people.

We have every reason for pride in our achievements. But is anybody here prepared to say we have come to the end of our road? Has America achieved all its founders hoped to achieve or all we now see that it is possible to achieve?

Of course not.

If we can agree that America is not finished business, then I think we must say to ourselves *a better America will be a product of better education.*

The progress of the United States has been the progress of education in this country from the beginning. As we have raised the general level of education, expanding the number of people who could go to school and increasing the number who could go beyond literacy into higher and higher education, we have raised the ability of millions of individuals to discover and develop their potentialities, to lead richer lives, and to handle their own affairs successfully. On the material side education has increased our capacity as individuals to produce, and thus to earn. Through education men have increased their ability to cooperate with one another in great undertakings and to use the discoveries of the free, inquiring mind for the development of hundreds of thousands of goods and services which make life richer and safer. We have accomplished more because we have learned more. And this has given us a strong base on which to build as a nation.

The contribution of education is perfectly obvious in the economic field. No American businessman today can be unaware of the importance of the American system of education to his operations. The American system of production, harnessed to serve not a privileged few but 175 million people, could not exist today if 97½ per cent of our adult population had not achieved literacy, if more than 75 per cent had not completed a grade-school education, if nearly 40 per cent had not completed

the work of a secondary school, and if 7 per cent had not already been graduated from a college, a university, or a graduate school.

Mr. Alfred P. Sloan, Jr., undoubtedly one of the greatest organizers we in this country have ever known, would be the first to tell you that the General Motors Corporation could not be organized in a nation that did not make available to it so vast a number of educated men and women as the United States. It could not find the necessary leadership at every level or the necessary workers, and certainly it could not find enough customers. And I am sure that Mr. Irving S. Olds of United States Steel would agree with this for his company.

When I got my first job as a young graduate engineer, working in an oil refinery — and a very primitive refinery it was, by our present standards — college men were so rare that they had to tread cautiously and remember that they were an underprivileged minority. As recently as forty years ago the foremen and superintendents in such plants had a substantial contempt for us college boys, and they were very glad indeed to see that we did not miss our chance of graduating also from the college of hard knocks.

As a businessman I cannot visualize the corporate enterprise of tomorrow, with its vastly increased use of technology, without assuming a substantial growth of our educational system not only in breadth but in depth. Nor can I visualize the kind of well-managed world we must achieve if we are to have peace as well as prosperity.

I would like to put forward a third proposition. It is this: *in the end the best-educated nation will achieve world leadership.*

I think we are justifiably concerned at the gains which a hard-driving Soviet Russia has been making in the field of education. And I think what troubles us is the evidence that the Russian people seem more than willing to pay the price of sacrifice. I think we have a right to be disturbed at our own easygoing educational ways, because much more is involved here than leadership in the production of scientists in any race to achieve military supremacy. Even if we or the Russians could achieve that (and I don't think either of us can), we would still need to face the fact that

a better world can never be brought into existence by force. A better world must first be constructed in men's minds.

In the end it must be achieved by a vast increase in the availability of education to the peoples of the world. And by that I mean the kind of liberating education which we know in this country and which has made so great a contribution to our own security and well-being. Again and again public-opinion studies in this country have shown that as you increase the level of education, you increase the ability of people to understand and to give temperate and tolerant answers to critical questions.

Under these circumstances nothing is more important than that our own educational system achieve greatness — which means not only that it remain free and independent but that it offer young Americans the hard challenges of intellectual leadership. We cannot bring out the best in the generations which will meet the issues of the future by soft and second-rate challenges now.

I have one final proposition: *only as each of us individually contributes to the support of education will we get the kind of educational system we need.*

I want to say something at this point about the teaching profession of this country. Back in September, 1947, I made a speech before The Advertising Council in New York on "The Stake of Business in American Education." I was asked to help in the work of getting public attention on the problems of education, and I finally gave in to the pressures of good friends and the obvious importance of the cause.

I certainly didn't know very much about my subject, but it began to look to me as if business was a kind of absentee stockholder in education and ought to pay some attention to its investment. That was about what I said at the luncheon.

Afterwards I went back to my office satisfied that I had done my good deed for the day. The three or four hundred people at the luncheon had applauded in all the right places, and I received the normal letters one might expect after an effort of this sort.

What I was not prepared for was what came after the educational press had reported my comments. Post cards, letters, telephone calls, telegrams began pouring in from educators who took my speech much more seriously than I did. And then I discovered — or rediscovered — some of the great army of teachers and administrators in this country who are deeply devoted to education. They weren't asking anything for themselves. It was education that mattered to them, and the young people who were being educated. They wanted to do a job, and they thought what I had said was helpful to their cause.

Since then I have become increasingly aware how much these fine people in teaching have been sacrificing for years for the rest of us. There isn't a college graduate in this country whose education was not paid for in part by somebody else — through college endowments and otherwise. We all got a free ride of one sort or another. But we don't often think that our teachers were also making a financial contribution to the education of each and every one of us through their compensation rate.

When I finished my chore for The Advertising Council, I thought I was through with that assignment. I never made a bigger miscalculation than that one. As I became better informed on the problems of education, I saw — and the company from which I graduated a few years ago also saw — that there was a job to be done by business and industry for American education.

May I say, by the way, that we have a magnificent free educational system. There are no better schools or colleges or universities than many of those that are tax-supported. We have no finer teachers than those who are in such tax-supported institutions.

They deserve our help and affectionate regard. But only as we participate do we truly commit ourselves, and a better America will not be created for us by any government under any party. We will produce it ourselves by our own efforts. And I think we will all be better served if we make maximum good use of our right to pay the bill through voluntary giving rather than taxes.

Can we do it? Let's look at some factors that indicate the capacity of support from private sources.

What we need at the moment, in terms of money, is an increasing investment of something like \$500 million a year in our public and private institutions of higher education.

This is a respectable sum, but it is only one-tenth of 1 per cent of our Gross National Product even in this year of recession.

There are more than 800,000 business enterprises, large and small, which filed tax returns with the Bureau of Internal Revenue last year. If these companies averaged only \$600 per year to higher education, it would mean more than \$500 million.

It is estimated that corporations in the United States spend between \$5 and \$6 billion annually in research and development work. Actually this type of activity is a particular beneficiary of our educational system, since it requires highly educated technical personnel. If corporations were to invest a sum equal to 10 per cent of their research and development budgets, we would get more than a half billion dollars.

The last reported annual net income before taxes of American business and industry amounted to over \$40 billion. Less than 1½ per cent of this amount contributed to the support of higher education would provide more than the \$500 million needed. Since a taxpayer may spend up to 5 per cent of his net income for philanthropic purposes under the Internal Revenue Act of 1936, such a contribution would be only one-third of the allowable percentage.

The expenditure for advertising by American companies totals approximately \$10 billion per year, and there is no corporate expenditure that owes a greater debt to the existence of a vast educated market than advertising. Far be it from me to suggest that any part of this great sum should be diverted per se to education. But I do think some of our advertising could be designed to stimulate public support of education.

Of course, by far the largest expenditure of virtually every business and industrial enterprise is its annual outlay for payroll. This figure is roughly \$250 billion today. Since education determines, more than any

other influence, the capacity of these more than sixty-five million employed people to produce, it would not seem unreasonable for an enterprise to contribute two-tenths of 1 per cent of its payroll to improving and expanding its source of personnel supply in this country.

Of course, the final and chief beneficiary of the educational system is the individual. His life is greatly enriched by education, but it is evident that he also has a direct financial gain.

We have already seen a very wide acceptance of the duty of the college graduate to support his college or university. None of the eight million college graduates in this country today paid the full cost of his education.

The extent to which this obligation is being recognized today is indicated by the fact that American colleges and universities are receiving approximately \$100 million a year from their graduates — a very respectable sum. Nevertheless, on the basis of eight million graduates, this is an average of only a little more than a dollar a month. It would not be too difficult for these eight million beneficiaries of education to contribute two or three times this total, and five times would give education \$500 million a year.

If you believe that America is still unfinished business and that a better America will be a product of education, and if you agree that we must develop the world's best educational system so that American ideas of freedom, justice, and equality will influence the shape of the world in which our children and grandchildren will live, I think you must share the feeling many of us have that we are involved in the most important job that the American people have to do as they seek world leadership responsibilities in the years ahead.

Let us dedicate ourselves to this end!

THE SERVANT OF ALL OUR PURPOSES

BY JOHN W. GARDNER

PRESIDENT, CARNEGIE CORPORATION OF NEW YORK

I JOIN with all of Oberlin's friends and family in paying tribute to a great college. Everyone pays tribute in his own way; I shall try to pay mine by putting into words some of the things I feel most deeply about American education.

There has never been a time in our history when we more desperately needed a clear sense of our national purposes. We can ill afford the present lack of clarity concerning our aims as a free people.

If we wish to be clear about our shared purposes, there is no more important task than to understand our aims in education. Education is itself a central purpose and the servant of all our other purposes.

Events on the international scene have forced a re-examination of American education. Although that re-examination has involved all kinds of nonsense and false assumptions, it is responsive to at least one sound conviction — the conviction that education underlies our strength and vigor and forward movement as a society.

Most Americans honor education; few understand its larger purposes. Our thinking about the aims of education has too often been shallow, constricted, and lacking in reach or perspective. Our educational purposes must be seen in the broader framework of our convictions concerning the worth of the individual and the importance of individual fulfillment. It is now time to insist that this larger framework be universally explored and understood.

In a sense this is an obligation we owe to those great shapers of the Western tradition who taught us the importance of individual fulfillment.



The Oberlin College Choir

They gave us the blueprints for a cathedral, but a good deal of the time we insist on referring to it as a tool shed. Now, while the nation is re-examining its aims in education — now is the time to see our purposes in a larger perspective.

What we need first of all is a conception of individual development that far transcends any popularly held idea of education. Education in the formal sense is only a part of the society's larger task of abetting the individual's intellectual, emotional, and moral growth. Learning for learning's sake isn't enough. We may learn things that constrict our vision and warp our judgment. *What we must reach for is a conception of perpetual self-discovery, perpetual reshaping to realize one's goals, to realize one's best self, to be the person one could be.*

This is a conception that far exceeds formal education in scope. It includes not only the intellect but the emotions, character, and personality. It involves not only the surface but deeper layers of thought and action. It involves adaptability, creativeness, and vitality.

And it involves moral and spiritual growth. We say that we wish the individual to fulfill his potentialities, but obviously we do not wish to develop great criminals or great rascals. We wish to foster fulfillment within the framework of rational and moral strivings that have characterized man at his best.

America's greatness in the past has been the greatness of a free people who shared certain moral commitments. Freedom without moral commitment is aimless and promptly self-destructive. It is an ironic fact that as individuals in our society have moved toward conformity in their outward behavior, they have moved away from any sense of deeply shared purposes. We must restore *both* a vigorous sense of individuality *and* a sense of shared purposes. Either without the other leads to consequences abhorrent to us.

In our society today, large numbers of young people never fulfill their potentialities. The family trapped in poverty and ignorance can only rarely provide the stimulus so necessary to individual growth. The neighborhood in which juvenile delinquency and social disintegration

are universal conditions cannot create an atmosphere in which educational values hold a commanding place. In such surroundings, the process by which talents are blighted begins long before kindergarten and survives long afterward. Under such conditions, the school may have little leverage in releasing individual potentialities.

The fact that large numbers of American boys and girls fail to attain their full development must weigh heavily on our national conscience. And it is not simply a loss to the individual. At a time when the nation must make the most of its human resources, it is unthinkable that we should resign ourselves to this waste of potentialities. Recent events have taught us with sledge-hammer effectiveness the lesson we should have learned from our own tradition — that our strength, creativity, and further growth as a society depend upon our capacity to develop the talents and potentialities of our people.

Any adequate attack on this problem will reach far beyond formal educational institutions. It will involve not only the school but the home, the church, the playground, and all of the other institutions that shape the individual. The child-welfare society, hospitals, and clinics — all play their part. So do slum-clearance projects and social-welfare programs that seek to create the kind of family and neighborhood environment that fosters normal growth.

Let us turn now to a later stage in the life span. Commencement speakers are fond of saying that education is a lifelong process. And yet that is something that no young person with a grain of sense needs to be told. Why do the speakers go on saying it? It isn't simply that they love sentiments that are well worn with reverent handling (though that is undeniable). It isn't that they underestimate their audience. The truth is that they know something that their young listeners do not know — and unfortunately something that can never be fully communicated. No matter how firm an intellectual grasp the young person may have on the idea that education is a lifelong process, he can never know it with the poignancy, with the deeply etched clarity, with the overtones of satisfaction and regret that an older person knows it. The young person has

not yet made enough mistakes that cannot be repaired. He has not yet passed enough forks in the road that cannot be retraced.

The commencement speaker may give in to the temptation to make it sound as though the learning experiences of the older generation were all deliberate and a triumph of character — character that the younger generation somehow lacks. We can forgive him that. It is not easy to tell young people how unpurposefully we learn, how life tosses us head over heels into our most vivid learning experiences, how intensely we resist many of the increments in our own growth.

But we cannot forgive him as readily if he leaves out another part of the story. And that part of the story is that the process of learning through life is by no means continuous and by no means universal. If it were, age and wisdom would be perfectly correlated, and there would be no such thing as an old fool — a proposition sharply at odds with common experience. The sad truth is that for many of us the learning process comes to an end very early indeed. And others learn the wrong things.

We still have a very imperfect understanding of why some people continue to learn and grow while others do not. Sometimes one can point to adverse circumstances as the cause of a leveling off of individual development. But just as often we are unable to identify the conditions which have hindered or fostered individual growth and learning.

It is a concern both for the individual and for the nation that moves the commencement speaker. Perhaps many men will always fall into ruts. Perhaps many will always let their talents go to waste. But the waste now exists on such a massive scale that sensible people cannot believe that it is all inevitable. Such waste isn't good for the individual and it isn't good for the nation.

Unfortunately the conception of individual fulfillment and lifelong learning that animates the commencement speaker finds no adequate reflection in our social institutions. For too long we have paid pious lip service to the idea and trifled with it in practice. Like those who confine their religion to Sunday and forget it the rest of the week, we have segregated the idea of individual fulfillment into one compartment of our

national life — a compartment labeled “school and college” — and neglect it elsewhere. If we believe what we profess concerning the worth of the individual, then the idea of individual fulfillment within a framework of moral purpose must become our deepest concern, our national preoccupation, our passion, our obsession.

Aside from our formal educational system there is little evidence of any such preoccupation. Some religious groups are doing excellent work. Our libraries and museums are a legitimate source of pride. Adult-education programs have become increasingly effective. Certain of our organizations concerned with social welfare and with mental health play a useful role.

But what about moving pictures, radio, and television, with their great possibilities for contributing to the growth of the individual? It would be fair to say that these possibilities have not dominated the imagination of the men who control these media. On the contrary, these media have all too often permitted the triumph of cupidity over every educational value. And what about newspapers and magazines, with their obvious potentialities for furthering the intellectual and moral growth of the individual? At best a small fraction of the publishers accept such a responsibility. Book publishers are less vulnerable to criticism, but they are not without fault.

Serious pursuit of the goal of individual fulfillment will carry us even farther afield. Unions, lodges, professional organizations, and social clubs can all contribute importantly to individual growth and learning if they are so inclined. Only sporadically have they been so inclined. There are important opportunities for the employer to further the individual development of men and women in his employ. Some forward-looking companies have made a highly significant beginning in accepting that responsibility.

What we are suggesting is that every institution in our society should contribute to the fulfillment of the individual. Every institution must, of course, have its own purposes and preoccupations, but over and above everything else that it does, it should be prepared to answer this question

posed by the society: "What is the institution doing to foster the development of the individuals within it?"

Now obviously the primary responsibility for learning and growth must remain with the individual. We can reshape the environment to remove obstacles or provide stimuli to growth. But in the last analysis, the individual must foster his own development. Every professor has observed what Lounsbury once described as "the infinite capacity of the undergraduate mind to resist the intrusion of knowledge." At any age, the chief resource must be the individual's own interest, drive, and enthusiasm for self-fulfillment.

But he may be helped to raise his sights and to recognize his own abilities. And he may be assisted in the development of values which will give meaning and direction to his own fulfillment. Happiness, despite popular notions to the contrary, is not best conceived as a vegetative state in which all one's wishes are satisfied and all one's hopes fulfilled. For most human beings, happiness is more surely found in striving toward meaningful goals. There is no more lasting service to a young person than assistance to him in the development of such meaningful goals.

Now what does all of this mean? It means that we should very greatly enlarge our ways of thinking about education. We should be painting a vastly greater mural on a vastly more spacious wall. What we are trying to do is nothing less than to build a greater and more creative civilization. We propose that the American people accept as a universal task the fostering of individual development within a framework of rational and moral values. We propose that they accept as an all-encompassing goal the furtherance of individual growth and learning at every age, in every significant situation, in every conceivable way. By doing so we shall keep faith with our ideal of individual fulfillment and at the same time ensure our continued strength and creativity as a society.

If we accept this concern for individual fulfillment as an authentic national preoccupation, the schools and colleges will then be the heart of a national endeavor. They will be committed to the furthering of a

national objective and not, as they now often find themselves, swimming upstream against the interests of a public that thinks everything else more urgent. The schools and colleges will be greatly strengthened if their task is undergirded by a powerful public conception of the goal to be sought.

And both schools and colleges will be faced with a challenge beyond anything they have yet experienced. I have said that much will depend upon the individual's attitude toward learning and toward his own growth. This defines the task of the schools and colleges. Above all they must equip him for a never-ending process of learning; they must gird his mind and spirit for the constant reshaping and re-examination of himself. They cannot content themselves with the time-honored process of stuffing students like sausages or even the possibly more acceptable process of training them like seals. It is the sacred obligation of the schools and colleges to instill in their students the attitudes toward growth and learning and creativity which will in turn shape the society. In this context, liberal education would achieve a recognition which it cannot now command.

If we accept without reservation these implications of our traditional beliefs concerning individual fulfillment, we will have enshrined a highly significant purpose at the heart of our national life — a purpose that will lift all American education to a new level of meaning. We will have strengthened American education, and therefore the nation, in precisely that respect in which it differs most profoundly from the Soviet model. Indeed, if we accept the implications of our belief that the intellectual, emotional, and moral growth of the individual is a fundamental social objective, we shall have accepted a commitment which promises pervasive consequences for our way of thinking about the purpose of democratic institutions and the purpose of individual striving. Nothing but good can come from such a commitment.

Before I close I should like to return very briefly to the subject of Oberlin College.

I have not said much today about the world's troubles. But back of everything I have said — back of everything any of us say — is an oppres-

sive awareness of those troubles. The fact that mankind is in trouble is not new. Mankind has been stumbling into and out of trouble for thousands of years. It is an old, bad habit. But the dimensions of our trouble are new. This is trouble we cannot stumble out of; or spend our way out of; or ignore. Everyone has his own view of what the times demand of us. I shall not burden you with mine. But I will say this: only the best in us will save us. All of our talent and wisdom, all of our vitality, all of our steadfastness are needed. Only the best in us will be good enough. Helping us to seek, to find, to understand, and to come to terms with the best in us has been the traditional task of Oberlin College. May Oberlin always be equal to that great assignment!



Exhibit Room — Allen Art Museum

OBERLIN, PAST AND FUTURE

BY WILLIAM E. STEVENSON

PRESIDENT OF THE COLLEGE

IN MAY of 1947 Mrs. Dwight Morrow, speaking here in Oberlin, offered us this wise counsel: "Never take your college for granted, for many people whom you never knew broke their hearts to give it to you." So, as we celebrate this 125th Anniversary of the founding of the College and of the town, I think it can be fruitful if we turn our thoughts back to the very earliest days, not so much to indulge in nostalgic emotion as to derive, if we can, encouragement, inspiration, and renewed determination to achieve our proper aims and purposes.

If we sometimes become discouraged by complex problems, let us remember how truly fortunate we are in comparison with Oberlin's founders. It is, of course, well known that it was the Reverend John J. Shipherd who, with the help of his close friend Philo P. Stewart, founded the town and college of Oberlin. Do we recall that Father Shipherd, because of an unfortunate accident in his youth, had severe physical ailments all of his life, including greatly impaired eyesight, which prevented his reading more than a few minutes continuously without intense pain? Likewise, his colleague Stewart had weakened his health during missionary service to the Choctaw Indians in Mississippi. Yet in 1832 we find these two men, not comfortably and justifiably settled at home somewhere in their native New England, but instead in Elyria, Ohio, then a rugged frontier town. There their ministries and especially their efforts in the cause of temperance were so unwelcome that on one occasion the door and windows of the church in which Shipherd was preaching were burst open by musket fire. No wonder that Shipherd became discouraged and was described as "a nervous as well as a physical wreck." But only a few months later, instead of returning to their friends and families in the

East, these two men had determined to establish a new settlement and had selected a swampy site, in the heart of the unscarred wilderness, where the town and college of Oberlin now are located.

Although these men had vision and faith and hope, they had no money with which to purchase the land they had chosen nor with which to erect buildings when, as, and if the land was acquired. But, undaunted, Shipherd in November, 1832, returned to New England on horseback "for the threefold purpose of securing the land, the money, and the men." Through patient and persistent effort, Father Shipherd finally persuaded the owners at New Haven, Connecticut, to donate 500 acres of their vast landholdings in this part of Ohio and to sell 5,000 additional acres for \$1.50 per acre, on the theory that its sale to colonists at \$2.50 per acre would bring in funds with which to lay the foundations of the College. A few other gifts were procured, including some "scholarship" funds entitling the donor "perpetually to the privileges of the school for a single pupil." These "scholarships" did not provide for board, tuition, or any expenses of a pupil, but merely secured for him a place in the school.

While Father Shipherd was in the East on his pecuniary mission, his partner Philo Stewart remained in Elyria and was "especially occupied in the work of bringing to perfection a cooking stove which he had invented and which was known as the Oberlin stove." It was Stewart's unfilled hope and expectation that the success of his invention would inure to the financial benefit of the new school.

Thus in September, 1833, when the business of starting the town and college of Oberlin actually was under way, the total assets of the project were subscriptions, paid and unpaid, of \$3,641.12 and 500 acres of undeveloped land. Nevertheless, the school opened on schedule in the fall of 1833. The reason it did, despite so many difficulties and reasons for discouragement, was the great faith and determination of the two founders well epitomized by Father Shipherd's classic words "Oberlin will rise and the Devil cannot hinder it."

In these modern days of inflationary forces and high costs we can enjoy a mouth-watering review of some of the budgetary items of the

first year of the College: tuition was from \$10 to \$14 a year; board cost from 75 cents to \$1.00 per week, dependent upon whether or not the diet was vegetarian or included meat. Total annual expenses for a student “exclusive of clothing, postage, etc.” were from \$59 to \$89. Today comparable minimum annual expenses of an Oberlin student are estimated at \$1,800. Thus if dollar costs appreciate at the same rate in the next 125 years as they have since 1833, a student will need at least \$54,000 a year to attend Oberlin in A.D. 2083.

Nor were faculty salaries exactly lavish as the College began to function. The scale ranged from \$300 to \$600 per year, compared to a present-day range from \$4,700 to \$12,500. If we project our present scale 125 years from now at the same rate of increase as in the first 125 years, the scale in A.D. 2083 will range from \$76,800 to \$250,000 per annum. Such figures may prompt some present faculty members to wish they could still be teaching in that future period; I would remind them, however, of the probability that in another 125 years coffee will be selling at \$15 a pound and textbooks will cost several hundred dollars apiece. And think of having to pay \$10 for a small box of aspirin or \$25 for the large economy size!

According to the petition for the original charter of the Oberlin Collegiate Institute, as the College first was called, “No permanent fund is required . . . for the support of its President and Professors, for men of best qualifications have been found . . . and will be found . . . whose pecuniary compensation will be only so much as a moderate tuition will furnish.” The records show that through the years the relationship between tuition charges and faculty salaries has remained fairly constant.

As we sit here tonight we all know that privately supported educational institutions, like Oberlin, have and probably always will have substantial financial needs. Our available income has been fully utilized to finance current operations. While generous capital gifts have been made to the College from time to time, many millions more are urgently needed to replace antiquated or obsolete laboratories, other academic buildings, and student residences, and also to endow professorships and scholar-

ships. So Oberlin, like other private colleges and universities, must seek philanthropic help from its friends and alumni, probably forevermore, but most especially in the next few years. It can be said, perhaps, that the more lively the educational venture, the greater its financial needs will be. Can anyone imagine a college or university of any prestige that has no financial needs? And if such an institution should concede that it had enough money to finance its operations and required no more, wouldn't one have valid reason to assume that it was on the decline and that its students were being shortchanged educationally?

Oberlin has had financial needs from the very beginning. In fact, the minutes of the initial meeting of the Board of Trustees show that, after organization, the first order of business was the appointment of a "general agent" whose primary responsibility was fund raising. At a meeting a few months later it was resolved "that it is expedient to take immediate and effective measures by agencies and otherwise to increase the funds of the Institution" and "that our general agent be instructed to take a turn through different sections of the country," as it was quaintly put, "for the purpose of collecting funds for this institution" As the general agent took his "turn about the country," he undoubtedly met with varied discouragements. We can wonder, however, if he ever encountered a potential donor like the wealthy tycoon I heard about recently who was approached for a donation by the president and a prominent trustee of a great university. After patiently hearing the fund seekers through their presentation, the elderly prospect responded as follows: "Gentlemen, I have listened to your appeal with interest, but it is apparent that you don't understand my particular situation. My sister is extremely neurotic and will probably have to spend the rest of her life in a mental institution. My brother is bankrupt. One of my sons is a hopeless alcoholic. One of my nephews is an incorrigible juvenile delinquent. I haven't done a thing for any of them, so why should you expect me to do a darn thing for you?"

One has only to delve into any past annual report of the College to find that financial need has been a recurrent theme. Seventy years ago,

for example, we find this interesting mixture of optimism and pessimism: "We have more than \$100,000 in prospect depending upon a dozen lives, but our experience is that such lives are very sound and that their 'expectation' goes far beyond 'the tables.' "

But further consideration of financial troubles would certainly give a distorted view of those things which were uppermost in the thoughts of our forebears. The high-mindedness and sanguinity of the Oberlin founders are well indicated by the observation of John Keep, president of the Board of Trustees, who at the end of the first year wrote ". . . with the exception that we have no money, the whole concern is in a state of marked prosperity"! Incidentally, he also wrote that the first commencement day "was rainy"!

In 1945 a committee of the Harvard faculty took a close look at "American educational experience in quest of a concept of general education that would have validity for the free society which we cherish." The committee's findings were published in the excellent and well-known report "General Education in a Free Society." Presumably the committee was to some extent circumscribed in its thinking, consciously or unconsciously, by traditional concepts of pedagogy and existing practical realities. Since 1945 other similar studies and re-evaluations have been made at many other colleges and universities, and much has been written in terms of what a proper college curriculum should embrace. While new content or techniques have been tried here and there, changes have tended to be made because of traditional patterns upon an evolutionary rather than upon a revolutionary basis. Yet I suppose every educator has sometimes dreamed of the particular and different curriculum he would select if he could found a new college, completely afresh, and under no obligations to the past.

The Oberlin founders were almost completely free to establish the precise course of study which they thought desirable. By the end of the second year ten professorships, of which only six had been filled, were prescribed for the whole institution. These were Intellectual and Moral Philosophy; Didactic and Polemic Theology; Literature of the New

Testament and of the History of the Christian Church; Literature of the Old Testament and of the History of the Jewish Church; Languages; Chemistry, Botany, and Physiology; Sacred Music; Mathematics and Natural Philosophy; Civil and Ecclesiastic Law; and Rhetoric and Belles-Lettres. The selection of the areas of scholarship just indicated may have been influenced by the particular competences of those teachers who were obtainable, but on the whole we can assume that the Oberlin founders were satisfied that students who had satisfactorily pursued the subjects mentioned were adequately prepared for intellectual and professional leadership in the 1830's. Since those earliest days, education at the preparatory-school level has been abandoned at Oberlin College, the College of Arts and Sciences has been strengthened, and the Graduate School of Theology and the Conservatory of Music have long since evolved as important parts of the complete Oberlin. Today, in contrast to the ten teachers of 1834, there are 194 full-time teachers here.

I think that Oberlin can take special pride in the fact that the income from the magnificent Hall bequest, which has made Oberlin comparatively well endowed, has long since been committed to the upgrading of teaching and not to bricks and mortar, much as the College has needed — and still needs — new buildings both educational and residential. Through the wise use of the Hall endowment, Oberlin has been able to procure and maintain distinguished faculty members in all academic disciplines and at all ranks. This is indicated by the fact that last year, for example, doctor's degrees were held by 94 per cent of the professors in the College of Arts and Sciences, by 77 per cent of the associate professors, and by 72 per cent of the assistant professors. The richness of the academic program appears from the fact that this year 358 different courses are offered to the students in 23 different College departments, and there are 34 different majors. I venture to say that few, if any, other colleges afford their students an opportunity to pursue their specific intellectual interests in so many different academic areas, and all under teachers who are most carefully selected and most highly qualified.

The rationale of those courses offered to Oberlin's first students appears in the first annual report, under the heading "Design of the Institute," and reads as follows:

Its grand object is the diffusion of useful science, sound morality, and pure religion, among the growing multitudes of the Mississippi Valley. It aims also at bearing an important part in extending these blessings to the destitute millions which overspread the earth. For this purpose it proposes as its primary object, the thorough education of Ministers and pious School Teachers. As a secondary object, the elevation of female character. And as a third general design, the education of the common people with the higher classes in such a manner as suits the nature of Republican institutions.

While I assume that we would not take exception to any of those explicit objectives, we would undoubtedly state them in somewhat different terms today. And no longer would we need to stress "elevation of female character." In fact the early Oberlinites seem to have undergone a rapid conversion and enlightenment in this regard, for in March of 1836 the Trustee minutes solemnly record that "after more than two years' experience of uniting a male and female department in the same Institute we are amply sustained in the opinion that the mutual influence of the sexes upon each other is decidedly happy in the cultivation of both mind and manners, and that its effect in promoting real virtue and in correcting the irregularities, frivolities, and follies common to youth is unquestionably beneficial." The minutes go on to say that "our experience shows satisfactorily that under proper management no serious evil, but much good will result from carrying out the same principle, viz. that of associating the Sexes — which lies at the basis of the very idea of human society, which God himself has inserted in its structure — which mankind has almost universally admitted"

At a historic meeting of the Board of Trustees on February 10, 1835, it was "Resolved that the education of the people of color is a matter of great interest and should be encouraged and sustained in this Institu-

tion.” If, as so many of us believe, the relationship of white peoples to the colored peoples of the world can prove to be a bigger issue than even Communism versus Democracy — an issue which must be resolved harmoniously before the world can attain peace — it is incumbent on Oberlin, with its historic involvement and long heritage of moral leadership in this vital matter of race relations, to demonstrate even more clearly than heretofore that the principles of democracy and brotherhood are not mere words but actual practices of the truly educated person. As Charles A. Mosher pointed out in this week’s *Oberlin News-Tribune*, “Oberlin’s vigorous, active leadership in the abolitionist movement certainly left us with an implied commitment which continues today.” He adds the suggestion that “the test of Oberlin today, as often in the past, must be that of moral leadership and active example in the long tortuous process of reconciliation of the races.”

Thirty years ago the Faculty of Arts and Sciences adopted, as the aims of Oberlin College with reference to its students, the following:

- To train them in the methods of thinking and in the use of the main tools of thought;
- To acquaint them with the main fields of human interest and to direct them in the acquisition of knowledge therein;
- To guide them in the integration of knowledge;
- To afford them intensive training and to encourage creative activity, within a chosen field;
- To prepare them for further study or (within certain limits) for occupation after college;
- To establish in them the habit of continuous scholarly growth;
- To develop their power to enjoy and to create the beautiful;
- To develop their physical and mental health;
- To develop their social resourcefulness;
- To develop their moral and religious life;

To prepare them for intelligent, effective, and loyal participation in the life of the family, community, nation, and the international order.

I believe you will agree with me that those aims, which are set forth each year in the College catalogue, are compellingly relevant and adequate, not only for the world of 1928, when they were adopted, but also for the world of today and the world of tomorrow. However, the important question will always be how best to implement and achieve those aims in terms of a particular era or set of conditions.

As we look ahead we know that liberal education must necessarily concern itself less and less with facts and more and more with cultural comprehension, mental discipline, and intellectual resourcefulness. Already so much knowledge is available that a person could only begin to become familiar with small areas of it in a whole lifetime. So the need will be more and more for adults, in the true sense of that term, with well-disciplined minds and insights who can evaluate changing conditions and provide sound, analytical judgment on new problems and issues. The emphasis will need to be on such qualities as critical independence of thought and action, self-reliance, the courage of one's convictions, a sense of moral values, and a feeling for humanity as a whole, without regard to creed or color or race or point of view. Such soundly educated persons will be effectively and consciously related to their environment and will feel responsibility for it — an environment which now embraces the interdependent cultures and people of the whole world.

The parish of John Frederick Oberlin, for whom the town and College were named, was a tiny area in the Vosges Mountains. The field of Shipherd and Stewart was the much larger trans-Appalachian region which, with a sublime disregard for watersheds, they called the Mississippi Valley. The scope of influence for the new Oberlin is without boundaries, geographical or ideological.

Oberlin has pioneered in many ways in its glorious past. I hope that

it will continue to break new educational ground in the future. I also hope that in the years ahead it will take leadership in resisting temptations or pressures which might dilute quality of education, in rejecting influences and practices which might divert attention from primary educational purposes or which might lower highest educational standards, in reconciling the finest inheritances from the past with the most compelling needs of the present and of the future, and, most important of all, in aiming high in hope and in deed and in meeting, without smugness or complacency, new challenges with resiliency, with imagination, with vision, and with fortitude. With such a resolute spirit Oberlin will continue to be an important safeguard of a dynamic democracy.

HONORARY DEGREE CITATIONS



Student Vespers

INTRODUCTION

BY DONALD M. LOVE

SECRETARY OF THE COLLEGE

IT HAS BEEN deemed appropriate for the College at this time to award honorary degrees to a number of persons who have made and are making significant contributions to the particular phase of education signalized in the theme of this Convocation — *Safeguard of a Dynamic Democracy*.

The candidates about to be presented to you are recommended by the Board of Trustees for the award of degrees appropriate to the fields of their respective endeavors, but the richness and versatility of their contributions are such that many of the proposed awards might safely be interchanged. The service of education is a manifold service: it meets the needs of modern man at many levels, intellectual, social, artistic, religious, political, and economic. It falls to the lot of some of its servants to support the cause by direct instruction in the classroom and laboratory, but no less to others to emphasize and promote the spiritual and aesthetic objectives of the educational process, to others to exemplify and demonstrate the healing and stimulating ministry of education in society, which is the ultimate justification for the whole undertaking, and to still others to provide that financial undergirding without which the ever more complicated process could not be maintained.

In the context of the present Convocation, then, a group of persons who have performed exceptional and distinguished services at one or more of these levels is now to be presented for the bestowal of such honors as Oberlin College may award in grateful celebration of its Anniversary and in sober and symbolic pledge of its future objectives.

*The candidates were presented by Mr. Love and
the degrees conferred by President Stevenson.*



FRANK WHITTEMORE ABRAMS



MARIAN ANDERSON

FRANK WHITTEMORE ABRAMS, *Doctor of Humane Letters*

Mr. Love: Whose thorough acquaintance with a great American industry, which draws its strength from the depths of the earth, renders him a peculiarly appropriate recipient of honors for having perceived and acted upon the principle that education is also one of our greatest natural resources, and should be conserved, refined, distributed, and employed for the betterment of man.

President Stevenson: Skilled and trusted administrator of the varied resources which lie along the deeper strata of human life.

MARIAN ANDERSON, *Doctor of Music*

Mr. Love: Carlyle said of Dante that he was the voice of ten silent centuries, and it may be said of Marian Anderson that she is the voice of nations and races hitherto silent who must yet be heard and heeded in the parliaments of man if the federation of the world is to be realized. Her service to education is at the emotional and spiritual level where lie the springs of action.

President Stevenson: Voice of the soul of humanity inspiring and liberating those impulses which will one day move all men to sing, "My Lord, What a Morning!"



DETLEV W. BRONK



ANDREW WELLINGTON CORDIER

DETLEV W. BRONK, *Doctor of Humane Letters*

Mr. Love: Whose scientific interest ranges from the unicellular to the universal, from the atom to the cosmos, research scholar and administrator, teacher, writer, and educator. Effective liaison between the laboratory where new truth is discovered and the areas where it can best be applied. Equally aware of the secrets of science and the needs of man.

President Stevenson: Scientist and philanthropist, skilled in the search for truth and in its application to human need.

ANDREW WELLINGTON CORDIER, *Doctor of Laws*

Mr. Love: Whose knowledge of history and government, first organized and systematized for the purposes of classroom instruction, is now devoted to the cause of international peace, proving that the scholar's preparation may also be best for the diplomat. Continuity officer in a progressively changing organization, preserver of the great constants among unnumbered variables.

President Stevenson: Interpreter, adviser, stabilizer, whose peace-seeking mission is beautiful upon the mountains.

JOHN WILLIAM GARDNER, *Doctor of Humane Letters*

Mr. Love: Skilled alike in the communication of ideas and in the administration of philanthropy, interested in the mind of man, especially as it turns toward other men, valued servant of great agencies organized for human welfare, stimulator of that best in us which *will* eventually save us.

President Stevenson: Wise and impartial steward of resources devoted to the public good.

DEVEREUX COLT JOSEPHS, *Doctor of Humane Letters*

Mr. Love: Long associated with the first great financial agency to show concern for the status of the teaching profession, able marshal of the means which have dignified and fortified that profession to the consequent strengthening of the whole cause of education, especially conversant with the field of higher education including the manifold problems and opportunities of the liberal-arts college, firm in the faith that education *is* the safeguard of a dynamic democracy.

President Stevenson: Thorough and courageous investigator of American educational processes, prophet of great possibilities through the development of that potential.

JOHN WILLIAM GARDNER



DEVEREUX COLT JOSEPHS



JAMES ROBERT KILLIAN, JR., *Doctor of Science*

Mr. Love: Distinguished scientist and educational administrator, skilled in making scientific knowledge available for the uses of government, promoter of that relationship between the laboratory and the field of political action which may eventually realize atomic possibilities as life-giving rather than life-destroying forces. Custodian and ward of great resources through which still greater discoveries may be made to inform and equip the life of the future.

President Stevenson: Builder of bridges between the theoretical and the practical, guarantor of the maxim that knowledge is power.

JOSEPH FERGUSON KING, *Doctor of Divinity*

Mr. Love: Pastor of the First Church in Oberlin, which is also in the 125th year of its existence, worthy successor in the noble line of Oberlin's spiritual leaders, counselor and friend to generations of Oberlin students. Thoughtful and provocative preacher who invites cooperative thinking on the great problems of the human spirit in a climate free from dogmatism, where liberated minds can find their way to an abundant life.

President Stevenson: Liberal apostle of a liberating tradition, "that mind and soul according well, may make one music as before."

JAMES ROBERT KILLIAN, JR.



JOSEPH FERGUSON KING





ROY EDWARD LARSEN



JAMES FINNEY LINCOLN

ROY EDWARD LARSEN, *Doctor of Letters*

Mr. Love: Who uses his strategic position as publisher of some of the world's most widely read magazines to marshal the forces of the press in the never-ending task of arousing and directing public opinion toward the goal of a better society. Chairman of the first independent national association of laymen dedicated to the improvement of our public schools. Wise and impartial chairman of a great educational endowment. Overseer of the overseers of a great university.

President Stevenson: Enlightened representative of the fourth estate, stimulator of the public conscience in the interest of public weal.

JAMES FINNEY LINCOLN, *Doctor of Laws*

Mr. Love: An industrialist who acted on conviction and was rewarded in dividends of cooperation and good will. True to the virile independence of his Oberlin namesake, he is now proudly adopted by the College of his parents, in loyalty to ideals long held in the area of human relationships which are kindred to his own.

President Stevenson: Bearer of two famous names both closely identified with those rights of man for which Oberlin has traditionally stood.



AGNES ELIZABETH ERNST MEYER



WALTER GODFREY NORD

AGNES ELIZABETH ERNST MEYER, *Doctor of Humane Letters*

Mr. Love: Whose tongue and pen are obedient servants of a mind and heart charged with a sense of responsibility for human welfare. Recognized by the leaders of both political camps as one whose nonpartisan interest in mankind transcends all local and selfish concern. Effective speaker and writer in the cause of that dynamic democracy the preservation of which is the objective of all true education.

President Stevenson: Emancipated and emancipating member of the sex to which Oberlin College early resolved to give equality of educational opportunity.

WALTER GODFREY NORD, *Doctor of Humane Letters*

Mr. Love: Neighborly resident of the city of Oberlin, long interested in the problems of education, able business executive, thoughtful and warmhearted social servant, recognized at home and abroad as one whose wise altruism can be relied upon in any movement to ease the lot of man or to promote international friendship.

President Stevenson: Practical idealist, true citizen of the civilization of brotherly men.

IRVING S. OLDS, *Doctor of Humane Letters*

Mr. Love: Whose leadership of "Big Steel" in the critical years of the Second World War was of vital importance not only for the supply of basic material needed for military victory, but also, in the area of labor-management relations, for the promotion of that degree of industrial peace which succeeded the struggle. Expert in corporation law and in corporate philanthropy, adviser to governments in matters of commerce and finance, historian of the Navy, patron of the arts.

President Stevenson: Statesman in business, exponent of "the fundamental mutuality of interest between employer and employee," utilizer of the fruits of industry in the cause of education.

WALTER PAUL PAEPCKE, *Doctor of Humane Letters*

Mr. Love: Moving spirit of new and exciting educational ventures, reasserting the basic value of humanistic study in a society necessarily preoccupied with science, deriving from the ancient philosophers, amid the peace of the eternal mountains, strength for living in the busy currents of the modern world, and expressing the fundamental faith that all the ills of society can be healed by man — thinking.

President Stevenson: Refresher and stimulator of minds grown weary but still sensitive to man's need and aware of man's infinite dimensions.

IRVING S. OLDS



WALTER PAUL PAEPCKE





CHARLES SAWYER



MARK CHRISTOPHER SCHINNERER

CHARLES SAWYER, *Doctor of Laws*

Mr. Love: Member of the Oberlin Class of 1908 and long a Trustee of the College, dedicated from early youth to municipal, national, and international service, diplomat and cabinet officer, successful negotiator with the corporations which supplied America with the sinews of war.

President Stevenson: Loyal alumnus of Oberlin and worthy exponent of her ideals of unselfish public service.

MARK CHRISTOPHER SCHINNERER, *Doctor of Laws*

Mr. Love: Vigorous co-laborer in the field of public education, director of a great city school system, believer in the development of an educational program by the teachers who are charged with its execution, stimulating and rewarding those whose plans and practices prove most effective, sure to make frank and courageous response to the constant challenges of his exacting occupation, and so to win intelligent and sincere cooperation.

President Stevenson: Builder of strong foundations upon which the ablest American youth may prepare for limitless opportunities.



ALFRED PRITCHARD SLOAN, JR.



CHARLES JAMES STILWELL

ALFRED PRITCHARD SLOAN, JR., *Doctor of Humane Letters*

Mr. Love: Who, with Dr. Abrams and Dr. Olds, founded the Council for Financial Aid to Education, and so shares with them the distinction of having given early effectual recognition to the claims of education for adequate financial support from the society which it serves. Whose program for American industry has always been cooperation with mutual respect and confidence between capital and labor. Whose personal purpose is identical with that of the great foundation which bears his name, to promote "Studies Bearing Directly upon Human Relations and Devoted to the Increase and Diffusion of Human Knowledge."

President Stevenson: Enterpriser, humanitarian, patron of education as the foundation of our society.

CHARLES JAMES STILWELL, *Doctor of Laws*

Mr. Love: Manufacturer and public-spirited citizen who, with an eye single to the creation of mechanical excellence, has yet found energy to devote to educational concerns in his home city. Firm believer that the product can be no better than the men who produce it, he has interested himself in their effective preparation. Responsible director of a great business which puts scientific knowledge to work and furnishes the tools by which ideas can be translated into action.

President Stevenson: Master of precision and motivator of scientific and useful knowledge.



HOWARD THURMAN

HOWARD THURMAN, *Doctor of Divinity*

Mr. Love: Student of those disciplines and resources which lie at the root of all important human action, religious leader of a great academic community, sensitive apostle of interracial harmony, author and preacher in the cause of brotherhood.

President Stevenson: Once a neighbor in the Oberlin community, now a teacher and exemplar of community relations in the wider ranges of the human spirit.

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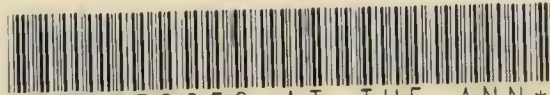
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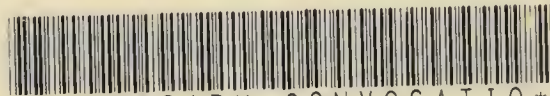
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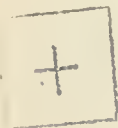


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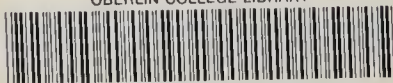
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